EPTEMBER
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UNITY

BEHOLD MY SERVANT
by Ella Pomeroy

LIFE'S SUPREME PRIVILEGE
by Grace Irene Carroll

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing

I am a tower of strength and stability in the realization that God is my health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I am a tower of strength and stability in the realization that God is my unfailing resource.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Behold My Servant

RIGHT THINKING IN TRUTH BRINGS FORTH DIVINE JUSTICE TO ONE MAN, TO MANY MEN, OR TO NATIONS OF MEN.

BY ELLA POMEROY

IT IS MANY years since scholars agreed that the Book of Isaiah was written by at least two different persons. The mood and teaching of the book changes at the beginning of the 40th chapter, leaving behind the overwhelming denunciations of the earlier chapters, and launching more definitely into the idea of a saving grace that is to come into the world and do a perfect work. This saving grace or "savior" is hinted at in the previous chapters, as in the 9th, where the "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" is promised. But with the opening words of the 40th chapter we note the change of vision, the sense of peace, the appreciation of beauty in creation, and an overwhelming feeling of love for the Creator combined with a conviction of the Creator's love for men.

Tucked away in the succeeding chapters are certain passages that are known as the Servant Poems, concerning the subject matter of which wide differences of opinion still exist. One school of thought proclaims that the "servant" is the people of Israel, the physical group of human beings known

by that name. The other group declares that the servant foreshadows Jesus Christ, the Redeemer of all mankind. Some maintain that even if it is a group that is described as "my servant," it must be an ideal group, for no human group could ever attain such heights of service.

The Unity student remains outside such discussions, for to him the Bible is allegorical at all points. He is ready to acknowledge the historicity of the personalities and incidents, but he continues to hold to his way of understanding the passages that he is reading; and he always seeks to derive such an interpretation as will serve man as a whole and himself as an individual. Therefore when he reads the word "servant" in certain connections, he understands that to be the Great Servant of all men, the Christ that forever resides in the hearts of men and whose body consists of those who express Him in their daily lives.

The particular passages in Isaiah that are called the Servant Poems are to be found in the 42d chapter, verses 1 through 4; chapter 49, verses 1 through 6; chapter 50, verses 4 through 9, and chapter 52, verse 13, to end of chapter 53. Read these carefully and repeatedly and you will feel the glow of the writer's passion for divinity, the fervor with which he believed in the possibility of redemption, the faith with which he looked forward to the coming of the Saviour. Whether the writer had in mind the hope that Israel as a group of tribes would be the saving grace of the world, or whether he believed that "a son is given," an individual who would lead Israel to earthly triumph,

we Unity students read these poems as referring to the Christ power in our own heart; and as we study these verses we are also fired with the conviction that Christ within our own heart is doing His perfect work here and now.

Each of the poems has a distinctive tone. The first one calls to us, "Behold, my servant." The second says, "Thou art my servant." The third recognizes and acknowledges the relation of the servant to Jehovah: "The Lord Jehovah will help me." The fourth brings the assurance that righteousness is established, for the servant wins his title: "My righteous servant."

Through all of them runs the call for "justice": first "justice in truth"; then divine justice for the individual who will be preserved from eternal harm, and is kept in "his quiver." More than that, our poet cries, "He is near that justifieth me," and resting in that assurance, is ready to face any number of adversaries. The height of self-sacrifice, the ultimate expression of the love of God is shown us in the last poem. "He bare the sins of many," we are told; and as we learn how to cast our burden upon His willing heart and go free from sin and sickness, we also learn a great love for the marvelous Christ who is always at hand and always ready to serve us by saying to us: "Thy sins are forgiven." "Go . . . sin no more."

Beginning with "Behold, my servant," the first of the Servant Poems runs as follows:

> Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles.

He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.

From among those who passed before Him or crowded around Him as He walked about the earth at the beginning of His ministry, Jesus chose certain men to be close to Him; and later He told them—as He constantly tells all mankind—"Ye did not choose me, but I chose you"; and we know that from the beginning, through the Christ within us, our Father has chosen each one of His children to do honor to Him and render His glory manifest in the outer world. The first lines of our poem are perhaps the very words in the ancient Scriptures on which Jesus based His statement: a statement that we now understand to refer to all men and not only to those to whom the words were addressed. Try to keep in mind that the Jews were a much-buffeted people, in exile at the time this poem was written, and no doubt maintaining their courage by thinking of the glorious kingdom that would eventually arise out of their distresses. That is exactly what we do too. We find ourselves in pain, or want, or loneliness, and we tell ourselves that "good times are coming." But this writer cries, "Behold, my servant, whom I uphold"; and he does not postpone his glory for a single minute, for he continues, "I have put my Spirit upon him."

So we, when we turn our thought inward instead of letting it roam without direction in the

outer world. We find that the Spirit has been put into us once and for all time, and that our chief business is to realize the willingness of Spirit to become immediately active in our affairs. This recognition it is that brings "forth justice to the Gentiles," for under the divine law of justice all men, all thoughts, all conditions are "saved." "Israelite" being to the Unity student the highest type of thought of which he is capable, "Gentile" is the thought that is less than noble, perfect, loving, and serene; and every thought must be brought under the Israelitish control, must be saved from final ruin and brought into right relation to its source.

It is by so training our thought that we arrive at the meaning of the marvelous summons "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth." Thus we come to realize that each of us this minute, right now, is the chosen one who has acknowledged his indebtedness to the Father and so become a tool of salvation: one who may "bring forth justice to the Gentiles" and so establish Christ control of all thinking, all living.

A characteristic of the person that is becoming Christ conscious is his unwillingness to talk of his troubles, his eager desire to keep the darker aspects of his life in the cave of his heart—"He will not cry, nor lift up his voice, nor cause it to be heard in the street"—for he is on the way to dominion and is training himself to know that there is truly naught to "cry" about. It is an interesting point that according to one interpretation the name Job means "He who will not cry." And as we understand Job to be a type of the developing Christ

mind, we see that the "servant" whom we are to behold, who is to bring forth justice, never can attain his ends, never can reach the high point of development he desires, if he spends his time crying instead of advancing.

But we note also, with deep gratitude, that this servant who will not cry, who will not intrude himself, who is free from grief in his own soul, and is giving of himself in a thousand ways, is filled with utmost mercy for those who are less strong than himself: "A bruised reed will he not break, and a dimly burning wick will he not quench." The apparently broken will, the dazed and uncertain mind, the flickering light of reason or hope, the obscured "light unto my path"—for these he is most pitiful and tender, and in his divine love for men will "bring forth justice in truth."

To do this in the individual life is precisely the work of the "servant," the Great Servant, the Christ. The bringing forth of divine justice begins definitely to take place when we can say, "Behold, 'my servant,' the power within me that alters all my life and brings justice into expression in all my affairs, is now at my service, now eager to prove that the law of perfect justice is my defense, my strength and my supply. Justice is brought forth in Truth, and the reality of the kingdom of heaven is made manifest."

The Great Servant "will not fail nor be discouraged," for he knows the eternal quality of Truth. He knows that whatever truly is cannot cease to be. He cannot fail, for He thinks only in terms of perfection and completeness, having no interest

in thoughts that deal with failure, weakness, or incompletion. He knows, as we seek to know with Him, that what the Father has planned and executed is accurate in detail and finished in manifestation. And since God pronounced His own work "good," the One who is bringing forth justice in Truth understands that His work consists in realizing what the Father has done, not in trying to do that work. So there is nothing about which to be discouraged! All is done. All is done perfectly. All is complete; and your work, and mine, is to know this, to ponder on these words, to get their full import, to think upon them until we know, with "my servant," that we can "set justice in the earth"; that is, we can bring about the expression of the divine law in our formed world.

"The isles shall wait for his law" conveys to us that if we have—as we certainly have!—been thinking of our life as scattered, of our experiences as isolated, or our health as uncertain, or of our affairs as scrappy and disjointed, we change all that from the minute we say, "Behold, my servant," and realize that the Great Servant within us is the recognized, beloved Son of God, forever eager to work out our salvation for us. Then there are no separated events in our life, we understand that everything we experience has grown out of something in the past. We know that our health springs from the very source of health itself, the Christ wholeness within us. We understand that our scattered, disorganized, and unhappy affairs are the outcome of our unsteady thinking about life, about God, about the Christ in us. We become thoroughly waked up to

the necessity of giving more time to beholding the Great Servant, the chosen one of God, the prince that rules with God, not only as a historic figure, but as life in all our ways.

There are certain well-marked ideas that are engaging the interest of men at this time, ideas about the welfare and comfort of the people. These are Israelitish ideas, "chosen" ideas, selected paths of thought that will help all men. So we see that whether we understand "my servant" to be a group, a nation, or merely one individual, the meaning is the same: Right thinking in truth brings forth divine justice to one man, to many men, or to nations of men.

It is the beholding of the Great Servant that matters. Begin there. Know that He is forever established in your inner life and forever knocks for admission to the outer world: for His great work is bringing the outer to being like the inner, bringing the inner into expression in the outer.

Your response and mine to this great call "Behold" will govern all your future and mine. If we see only the "dimly burning wick" or the "bruised reed," we shall become like them. Our light will be under a bushel because we shall have placed it there, and our will power will be weak and uncertain because we shall have been thinking toward that end. But take the Christ into your mind; know that He is in your heart; and make way for Him to flow forth into your daily living by calling to Him, and beholding "my servant," and see how quickly and happily everything will change!

(Continued in October UNITY*)*

You and Your Child

THE PATTERN

BY ZELIA M. WALTERS

THE YOUNG TEACHER came home from the first day in her new school. The family had watched her go away that morning, wondering what the day would bring. The superintendent had told her it would be a difficult school. It was in a neighborhood of poverty-stricken homes, and from it came delinquent children into the care of the juvenile court.

The young teacher was smiling. "They told me the children would be from homes that have no standards, but at least one of my pupils comes from a really good home. That's a start for lifting the tone of my room in the school."

The young teacher's grandmother, a home philosopher, remarked, "One child from a home of good standards is a help; you might try surrounding all those children, for at least five hours a day, with the standards of a good home."

"It would take you to think of it, Grandmother," said the young teacher, "and that's just what I shall aim to do."

It would indeed be better to surround children with high home standards for five hours a day than not at all.

But for our purposes we need to consider how the teacher knew that one child came from a good home. It was not because she was better dressed or

lived in a finer house. Her parents temporarily had to live in a poor house and do without many things. It was something that went behind all material advantages that marked this child. Every teacher, every one who has contact with children knows these indications.

The child spoke in a low, clear voice instead of the shrill shout or nasal whine some children affect. Her manners were considerate instead of rough and pushing. When the issue arose she proved to be truthful in all matters. She never tried to put blame on others. She was cheerful and pleasant. She believed in fair play and never tyrannized over younger or weaker children. She obeyed the school rules without whining or evading. In short she was a superior child, from a superior home, no matter where that home happened to be located at the time.

A group of people sat on a terrace of a suburban home, overlooking a bit of open ground where the children of the neighborhood were at play. Any one of the spectators who was at all analytical could have described the sort of home each child came from. A little observation painted the picture. It was not based on the children's clothing. As it was a hot day all the children were dressed in sketchy sun suits and overalls. It was not their looks. In common with most modern children they were healthy, good-looking little creatures. It was manner and behavior that marked them. Here was a child speaking to others in a sharp, peremptory voice, ordering them about. You knew that in his home he was not politely asked to do this or that, he was ordered about by a sharp-voiced parent. Of course he imitated that

manner in his dealings with other children. Here was a child who consulted others in choosing the games: "Let's play parade. Would you like to play parade? Don't you think parade would be fun?" You saw at once a home where the members of the family were consulted before a course of action was determined upon. "Look out, there, Polly spoiled our toy village." "No, that wasn't Polly's fault, it was mine. I stumbled and stepped on the barn." Here was a child taught to take responsibility for his acts. He did not blame some one else.

Yes, the home establishes a pattern, and the child takes that pattern and on his own little stage of action repeats what he has seen and heard.

How well I remember the child that gave us a picture of a truly beautiful home.

An appeal was made in the schools for the school children to bring from their homes some contribution for people in distress after a national disaster.

Little Patty waved her hand eagerly, asking the teacher's attention; then she popped up out of her seat to say, "Teacher I just know I can bring some things this afternoon. I'll tell my mother about it; my mother just loves to give things away."

Why do you think Patty believed that her mother loved to give things away? It is not likely that her mother ever said so in words. But the child had read the pattern of her home. Do you think there is any danger that Patty will grow up to be a hoarding, self-centered sort of woman?

The home pattern however is not an inexorably fixed one. If it were we might well be appalled at

the fate that awaits many children. The pattern is there; it is either something to help and uplift the child, or else it is something he must overcome. Every child, even one from the dullest, most sodden home, has another pattern than that which the home gives him. God sets up a pattern too for every son of His upon the earth. Give the handicapped child half a chance, and the divine in him blossoms out. If the home has failed, other influences may touch him and raise him above its level. We get a hint of this in the plan of the young teacher to surround the children with the standards of an ideal home for the hours of the day that they were with her. A book may touch a child, a friend from a happier home, the influence of the church may reach out to him, an older friend—perhaps in social settlement or on playground—may reach out and give a hand that will uplift at just the right time.

That is why our responsibilities do not cease when we have safeguarded our own children; we must reach out and do something for those other children who lack the very bread of life. So out of poor homes where there seems no opportunity we see fine men and women emerging to prove again the truth that there are no disinherited children of God. If a child could not escape from the home pattern, perhaps Lincoln would have lived out his life as a woodcutter and Edison as an unskilled laborer. For the pattern of either home would have kept the door of opportunity tightly closed. Both homes were poor in the sense of material possessions. Neither could give the boy an education or even ordinary comfort. The boy Lincoln was called a hopeless blunderer.

The boy Edison was said by his teacher to be such a dunce that it was no use sending him to school. But these homes were not poor in respect to spiritual values, for each boy had a mother who could see beyond the cramping environment of the present and who expected good things of her son. These are but two names of men whose stories are well known to almost every one; but if we were setting out to prove that boys and girls may rise above the level of their homes we should have books full of stories.

The home patterns will differ. In one home great emphasis may be placed on formal education and in another home the emphasis may be placed upon constructive work. One home may put social preparation in the foreground, another may keep the idea of success before the children.

But if thoughtful parents stop to plan the home pattern at all, they will find that there are some general characteristics that belong to every good pattern.

Brotherliness, the social sense, is one of the qualities we would wish to train into every child. Perhaps at this particular step of our civilization we think of that first. The old day of the self-sufficient, individualistic pioneer family is gone forever. Set down in the midst of the boundless wilderness the pioneer family had to learn to live within itself. I do not mean to imply that there was no neighborliness; as soon as neighbors came there was the most generous sharing. But the pioneer had to learn to be self-sufficient, and he needed no vision of world brotherhood. Sturdy men and women came

out of this order of society, but no more will be trained that way. That is as completely gone as the patriarchal system of Abraham's day.

Now whether we like it or not we live with, from, and for our neighbors. The nation buys the product we help to make, and we could not live in modern comfort without the product our neighbor helps to make. But in this close interchange, we and our neighbor owe each other much more than the work of our hands. Our town laws do not permit us to keep a heap of decaying rubbish in our back yard. That back yard is ours only insofar as we do not make of it a menace to the health and comfort of our neighbors.

The individual socially trained from childhood will not need the law to keep him from maintaining rubbish on his grounds. He will never even be conscious of the law. He will keep his yard clean because he has regard for his neighbor. He will not only have the rubbish carted away, but he will make his grounds as beautiful as he can with lawn, trees, and flowers. He enjoys this beauty, yes, but his neighbor does too. It adds grace and beauty and value to the neighborhood and the town.

The good citizen realizes all this. It is too bad that we are not more concerned about the contaminating rubbish heaps some people keep in their minds. The local ordinances can do nothing about this. We and especially our children must be trained to destroy all the rubbish. This is a part of our duty to our community, and expression of our world brotherliness. How many upright citizens who consider themselves persons of good moral character

keep these rubbish heaps of fear, resentment, jealousy, intolerance, and selfishness in their minds, and the miasma rising from them clouds our community life.

When we begin to teach the child brotherliness then, we shall approach it from many more angles than mere outward conformity. Let him see the family pattern that takes account of other responsibilities. Is he inclined to be fearful of many things? Instead of exhorting him to be a big, brave fellow try this approach: "You ought not be afraid to go into the dark room. I have turned the light on and shown you there is nothing to be afraid of. You don't want Little Brother ever to hear you say that you are afraid of the dark, for then he might be afraid. We want Little Brother to be brave, don't we? Let us both try to teach him." As the child grows older you may remind him that foolish fears may infect other little boys as well as his own little brother.

Always widen the application of responsibility as the child grows older. Is he inclined to be jealous of a child that excels him? Here indeed we need to set up the great true pattern of rejoicing in the excellence of others, because the excellence of one of our neighbors is a gain to all of us. Do we fully comprehend this ourselves? Perhaps we need to work with the child so that we too may take in this truth.

Has race hatred lifted its ugly head in your community? Deal with it quickly and sincerely. Do not tell the child to cease making insulting remarks about a child of another race while you keep in your heart a feeling of antipathy to that race, though you are too circumspect to speak of it. In a suburban

town a Friends' private school received as one of its pupils the little son of a colored professional man in the town. Many of the parents of the pupils of the school raised violent protests. The Friends, whose teaching knows no race discrimination, could hardly do otherwise than accept the child. He came from a home of refinement and education. Both his parents were college-bred people whose records had been outstanding. He had a dark skin, but otherwise he outranked many of his classmates. But the protesting parents were vociferous, and all the children heard about the controversy. One girl of eight went home much puzzled. "Mother," she said, "how is the little colored boy going to hurt all the rest of us?" How could the mother answer such a question as that without planting the seeds of race hatred deeply in the child's mind? The history of our world today gives us evidence of the terrible fruitage into which those seeds of race hatred may grow. In the home pattern of brotherliness there is no place for race hatred.

Establish strong and definite the pattern of the open mind. In a vague general way we know that the open mind is a good thing. Without people having open minds the race would have stopped growing back in the days of the cave men. Some one had to get out of the rut of old ways. Some one had to do things differently from the way the fathers had done them and perhaps discover a new and better way. Some one had to believe in new inventions and discoveries, for they all had to be conceived in faith before they could be born in the visible world. But in practice we are likely to let some one else have

the open mind, while we close ours, holding fast our old ways and thoughts and prejudices.

If we are to grow we must keep the open mind. Every new thought, plan, and philosophy must be examined, and if there is truth in it we must accept it, even though it differs from all that we have believed in the past. However the open mind is also the candid mind, the sane mind; it weighs and balances. It does not fly off to the other extreme from ultraconservatism and embrace anything just because it is new and different. It rather makes the scriptural injunction its rule, and after having proved all things it holds fast to that which is good. It is comparatively easy to have a child grow up with a fair and open mind if he has seen such minds in his parents. He grows into it without definite teaching. He has never heard snap judgments given and wholesale condemnations pronounced. Nor has he heard voiced a sweeping acceptance of the plans and thoughts of others. If the father's and mother's way of meeting a new matter was to say, "Well, let us look into this," the child has a good start toward the open and discerning mind.

One device for training children in this sort of understanding is to have a family council to pass upon family rules and plans. The children are members of this council. They are encouraged to give their views and are permitted to state in courteous manner just why they disagree with some rule that the parents think necessary. "But," says one who holds to the old order of home administration, "that would never do. Children ought to do just as they are told without question. In a family council they would

probably argue against their parents' commands." They probably would. But if they were convinced and accepted the parents' way, they would give a much more intelligent and wholehearted obedience. Children will argue about going to the movies, about the proper bedtime, about what they ought to eat and wear, but when they are allowed to state their case they give proper attention to the parents' statement of their side. After all, a parental rule that cannot withstand an argument is not grounded in wisdom.

The home pattern must restore honor to its high place in the building of character. When nations ruthlessly break their pacts with weaker states, when rulers and those in high position break their sacred promises to the people, we begin to see that we have failed to hold up the pattern of honor in even the smallest and humblest home. A child trained in honor will not only be sensitive to truth but will keep every promise, no matter what the cost to him. He will always behave well, not because the other person deserves it, but because his own spirit demands it of him. Men of honor not only hold truth high but they accept responsibility. They carry their full share of every family and community load. The child trained from his early years to take some part in making the home comfortable and happy is likely to be honorable about accepting and carrying his community obligations. A child who has seen his parents scrupulous about truthful speech is not going to lie and evade and break promises in his school and other social relations.

If the home pattern has provided for good man-

ners in the simple and natural way, the child will be fit for any society. Little details of etiquette, differing in different communities, may be learned at any time of life. But the underlying foundation of good manners is not so easily acquired. Happy the child who learns good manners unconsciously from the habitual behavior of his parents toward each other and toward the other members of the family. The foundation of course is real kindness, the desire to have things go smoothly and pleasantly for those with whom we associate. See that the child really knows this. There are his table manners, for example. We eat quietly and daintily not only for our own sake but for the sake of those at the table with us. Do not say to the offending child, "What would people think if they saw you eating that way?" That is putting a desire for approval ahead of other motives. Say instead, "You make others uncomfortable if you do that." Always hold up the ideal that the very best manners are to be shown in the home. Here are our dearest, and here we use all our graces of mind and demeanor. The person who thinks any kind of manners will do for the home and then tries to put on a veneer of good manners for the outside world remains a boor. The veneer usually cracks at a critical moment and shows him as he is.

A young mother was taking her two little boys to task for bad behavior at a party they had attended. In conclusion she said, "You bring shame upon me when you act that way. People will not blame you, because you are just little boys. But they will wonder what kind of a mother you have that you are not better taught." The remorseful lads declared they

did not want to have any one doubt their mother's teaching. But parents need to think of this. No thoughtful person blames a child if his manners are bad. But they do have an unfavorable opinion of the pattern prevailing in the home.

A desire for excellence, the determination to do everything done in the best possible way, ought to be implanted in the child for the sake of all his future career. Let him see no slipshod methods in the home. Let him learn that there is beauty in any work well done. We may act like a slave or like a creator in making a garden. We may wash dishes like a thrall or like a queen.

Let the home pattern include wholesome play in which all the family takes part. Picnics, games, athletics, reading, and music are a few of the recreations in which parents and children may share on equal terms. Playing together draws the family into closer relationship.

The list might be stretched out to include the patterns of varied families. A sense of our race heritage, a love of the fine institutions of the modern world, inquiry into natural truths, justice, mercy, creative work, tolerance, appreciation of beauty, these and many more have their place in the ideal pattern.

Last we mention the highest thing of all: the pattern of living from the divine Spirit within. You remember that Paul in his letter to the Romans gave them many directions for attaining growth in spiritual life. Perhaps after a while he felt that he had given more instructions than they would remember, so he gathered them up in one sentence: "He that loveth his neighbor hath fulfilled the law." So para-

phrasing Paul, we might gather up all the suggestions for the ideal home pattern in this brief rule: Teach the child to live from the Spirit. Let him see always that his parents have a sense of the presence of God in all the small concerns of daily life. He will never outgrow that sense of God. Through all the changes and wanderings of life it will recur to him, and having it, he will have the foundation of solid rock on which to build his life.

EDITOR'S NOTE—This article will be included in a new book by Zelia M. Walters entitled *You and Your Child.* The book will be ready by September 1 and will contain the series of articles of the same name that appeared in UNITY last year. Watch for the book *You and Your Child.*

VISION

I gave myself to life, and from my heart
Upspringing, bubbling, laughing, wells the thrill
Of joy's omnipotence, and blossoms start
From desert sands their beauty to fulfill.

I gave myself to love, and through my eyes
God's undimmed vision gazed; and so I saw
My brother stripped of flesh's frail disguise.
The Christ of light blazed forth: I knelt in awe.

—Katharine V. Holste

God in the Silence

THROUGH INCREASED SPIRITUAL POWER ACCOMPLISHMENT CAN BE IMPROVED. SPIRITUAL POWER FLOWS TO US WHEN WE COMMUNE WITH GOD.

BY FRED A. BARROW

JACOB, fleeing before Esau's threats of violence, and going toward Paddan-aram, was overtaken on his journey by the fall of night. He was weary of body and troubled of mind. He lay down on the hard ground to rest, a stone for his pillow. He slept, and as he slept he dreamed. In his dream he saw a ladder of glory reaching from earth to heaven; and to his soul came a voice that said reassuringly, "I am with thee, and will keep thee whithersoever thou goest." Jacob awakened, frightened, and said to himself, "This is none other than the house of God, and this is the gate of heaven."

God came to Jacob while he slept in a silent, stony place beneath the silent stars, and reached the wanderer's inner consciousness.

It is in the same way that God so often comes to us in the silence, giving us of His power, comfort, and wisdom. In the silence of a church, in the silence of our room, when we stand alone by the brink of the ocean and contemplate its grand immensity, when we walk alone beneath the stars, when we silently rest amid the hills or in the forest depths, when we silently meditate upon Him any-

where at any time—God comes to us.

God comes to us silently; not with the blatancy of an army with banners and band. God's power is as silent in its operation as is the force of gravity and is universal.

Jesus visited Mary and Martha, the sisters of Lazarus. Mary received Him, sat quietly at His feet, and listened to His words of wisdom, comfort, and healing. But Martha hustled and bustled about intent on getting ready the supper; and finally she spoke to the Master in a tone of petulance, saying, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." Jesus in gentle reproval answered her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

Rudyard Kipling voiced this idea in "The Sons of Martha":

"They sit at the Feet—they hear the Word—
they see how truly the Promise runs.
They have cast their burden upon the Lord,
and—the Lord He lays it on Martha's
sons!"

We venture to disagree with the idea expressed in those two lines. God does not put the burdens of Mary's sons upon those of Martha. Jesus lifted no household obligations from Mary's shoulders when He commended her for having chosen, for the moment, to sit reverently and in silence at His feet.

It was not because Martha was fussily striving to show herself the efficient hostess that Jesus ad-

ministered His mild reproof, but because she permitted that matter to trouble and worry her, neglecting the one supremely needful matter, worshipful meditation at His feet. Mary was the wiser of the two sisters. Martha's practical ability would have been enhanced had she followed her sister's example, her power to accomplish would thus have been increased.

Through increased spiritual power accomplishment can be improved. Spiritual power flows to us when we commune with God.

The sons and daughters of Mary, even as the sons and daughters of Martha, all have their obligations, but Mary's children fulfill their obligations with greater ease and grace than do the children of Martha, because they have the wisdom to rest often at the feet of Christ, there to receive God's power.

Recently I was listening to the broadcast over the radio of one of the many "amateur hours." A boy of ten, a performer, was being questioned before the microphone. "Are you nervous?" he was asked. "Why, no, sir," the lad replied; "you see my father is with me." He felt confident because his father was standing by.

Why should we fret and worry over our work? Is not our Father standing by us? Knowing this, ought we not to go about our duties with serenity and calm confidence?

When Jacob sank into the silence of sleep beneath the silent stars, God came to him.

Jesus often sought the silence of the synagogue, the solitude of the hills, the quiet of the gardens,

there to receive from the Father a fresh influx of power, the power that He was using so constantly. We too would greatly profit if we followed His example more frequently and sought God in the silence.

"When thou prayest, enter into thine inner chamber and having shut thy door, pray to thy Father," said Jesus in His short discourse on prayer. Farther on He spoke of the needlessness of much speaking and much petition, explaining, "Your Father knoweth what things ye have need of, before ye ask him."

Many a woman worries and becomes irritable because of the problems of her household and her family duties. Many a man becomes fretful and impatient because of business worries. Worry and fretfulness make for inefficiency, while calmness and serenity result in clear vision and efficiency.

In my younger days I worked in the chemical laboratory of a big industrial organization. One of the chemists, a friend of mine, had a serious problem on his hands. Some strange ingredient had gotten into the processing apparatus and had greatly improved the quality of a tankful of liquid. The management was eager to know what that ingredient was, and my friend worked to find out what it was. He worked hard and long. A week went by, two weeks, and the mysterious ingredient had not been discovered. The manager came to the chemist in an impatient state of mind—and found him at work on another matter. "Why is this?" he demanded. "Don't you know how much the discovery of that mysterious substance will enhance the value of our product?"

My friend replied, "Yes, I know, and I've *fussed* over the problem too long. Now I'm allowing my inner and serener self to work out the problem for me, even as it has solved greater problems." The manager stared at him in amazement. "You're crazy, J. G.!" he said irritably. "Not a bit," smiled my friend. "God works in the silences of our inner being, as I have every reason to know." The manager looked at my friend dubiously, then walked away. The problem was solved a day or so later, not by means of test tubes and retorts and chemicals but through something in the calm depths of my friend's mind. A wise chemist knows his Spirit substance!

We are at our highest efficiency not when we worry and fret, but when we are serene and calm.

Without noise or fuss in the spring the crocus and daffodil and violet arise in their beauty out of the silent earth. Roses bloom silently to give of their beauty and fragrance to mankind. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." In those words the Master was not advising us not to labor but not to worry over our labor. We have talents to use, we must use them to the best of our ability, and that best is not produced by much fluster and noise and ado but by the silent power of God within us.

Reposing on a stony field beneath the starlit heavens, Jacob became conscious of the nearness of God. In the silent places Jesus sought and received power from the Father.

We too can find God in the silence.

A Morning Prayer

The sun comes up and ushers in
Another bright and glorious day;
And, ere its duties I begin,
For strength to live it well I pray.

On yesterday let me not dwell.
What that day held is past and gone.
It matters not what then befell;
Today is here, and life flows on.

Tomorrow? No, that is not mine.
For just this day let me be strong;
Let me not murmur or repine,
But journey onward with a song.

Courage and faith in me renew;
Take evil from my heart away;
To what is noblest keep me true,
And guide me safely through this day.

—ARTHUR WILLIAM BEER

Life's Supreme Privilege

IN PRAYER WE GIVE OURSELVES UTTERLY TO GOD, PRACTICE HIS CONSTANT PRESENCE, DRAW OUR NEEDED SUPPLY, FIND COMFORT, LIFE, LIGHT, AND ENERGY.

BY GRACE IRENE CARROLL

WE ARE VERY apt to think of prayer as an obligation rather than an opportunity, and as a set device that we must use in order to move deity to grant us our minor material requests. We look upon it as a duty to be performed, as something that God expects of us. We reduce it to a stereotype and it becomes merely a pious habit without life or inspiration, the repetition of a few hasty words before sleep overtakes us, a deferential use or custom once a week on Sunday morning in church, or the wishing of a pious wish as an occasional sop to conscience, rather than the vital and sustaining thing it should be. But to regard prayer thus is to rob ourselves of life's supreme privilege, which is fellowship with the divine, alliance with All-Good.

In the 63rd Psalm David takes quite another view of prayer. To him it is a matter of joyous friendship with the Creator, an act of adoration. He says in substance that because he finds God's loving-kindness better than life itself his heart is full of praise. He does not reduce his prayer, as so many of us do, to a mere recital of private material

wants. Night and day his joy in the divine presence expresses itself in thanksgiving for God's help, because he finds that God's right hand upholds him. Not a duty to be perfunctorily performed, not an obligation to be met and got out of the way, not God's gifts; but God Himself, a joyous opportunity to bask in the friendship and glory of the Most High—that was what prayer meant to David.

For fellowship with God implies something more than many professedly religious people of credulous and literal minds conceive it to be: church suppers, clubs, guild meetings, and other such activities, a pleasant fraternizing for social purposes! It implies something more than using God only as a last resource in trouble, as some one to be turned to only when everything else has failed and we are in an extremity. To regard God thus is utterly to miss life's supreme privilege: intimate communion with His infinite goodness, divine power, perfect peace, and ineffable beauty; a daily drawing of strength from Him through prayer. More than that, there is a vast difference between prayer per se and merely "saying" prayers. Real prayer implies communion with an unseen presence, an uplifting of the heart to the Father in absolute dependence upon Him. Saying prayers, using a mechanical repetition of verbal forms, is a matter of cold habit, an unexciting act that sets alight no altar fires of human worship or devotion. A large majority of people regard God as a far-off being in whom they dimly believe and whom they ignorantly think they serve but with whom they have no intimate dealings or relations. They do not find in prayer any light for the mind or

sustenance for the material body. Many even regard prayer wistfully as some sort of impossible magic. Real prayer for them is an unknown quantity. For prayer implies fellowship, an intimate access to our best friend, our benefactor, protector, and defender, the Most High. In prayer we give ourselves utterly to God, practice His constant presence, draw our needed supply, find comfort, life, light, and energy; it is the personal relation of a mortal to his immortal Creator. Think of the fellowship voiced in that one sentence of the Unity prayer of faith:

"God walks beside me, guides my way
Through every moment of the day."

That suggests dependence, intimacy, trustful love, prayer in its truest sense: friendship with God.

Now a friendship must have two to form it. If any one offers you his hand to shake, the pact is not consummated until you respond, accept it, and take it into your own. So prayer is accepting God, forming a fellowship with Him by means of which we give divine power opportunity to function. This means that we must be attuned through obedience to the will of God, we must accept Him; otherwise He cannot be the friend to us that He wishes to be. Perhaps there is no part of the Lord's Prayer that is more misunderstood than that which voices the aspiration of obedience: "Thy will be done." We repeat those words with a feeling of resignation, of regretfully relinquishing our own will to that of God, since it seems that He demands it of us. But this is a woefully mistaken notion. Not resignation but fulfillment should inspire the words "Thy will be done." For God wills only absolute good for us if we will

but co-operate and let Him work His will perfectly in and through us. With our partial knowledge and shortsightedness, our narrow outlook and stubborn self-will, we ourselves are utterly unfitted to decide what our own highest good is. But by obediently trusting the providence, wisdom, and mercy of All-Good, we may be confident of only the highest good coming to us. Indeed, what appalling results would follow if all our unwise and ignorant requests were granted! Therefore our exclamation should be a jubilant one: "Not as I will, Father, but as thou wilt! Thy will be done; for it cannot be other than good." We surely want only that good to be manifested which God designs for us; and not knowing what form it may take or how it may be brought about—though still confident that it is to be ours—we trustfully and thankfully relinquish our own will and ask that God's will be done. If we would know the real meaning of prayer, we should substitute praise for petition, joyous obedience for resignation.

Next to an attitude of thankful obedience, there is a need that our approach to God shall be duly reverent. God should not be lightly approached. The Psalmist says, "Jehovah is in his holy temple: let all the earth keep silence before him." There is awe in the realization that we are addressing the almighty creative power that, however indefinite or intangible, has brought us and everything else, visible and invisible, into being. We must not expect fully to comprehend that infinite power. We cannot make a peck measure hold a bushel. But we can be sure that to the limit of our capacity to open our heart to Him reverently and receive, God is ever present and

will flow into us. In the act of prayer we deliberately open our consciousness to this fact and invite Him in, accept His friendship, and commune with Him. The Lord's Prayer, which is our highest pattern, embraces all forms of prayer: adoration, confession, consecration, petition, and thanksgiving. The first third is adoration, a sort of tuning up before the petitions begin: "Give us." "Forgive us." "Bring us." "Deliver us." We open by addressing him as "Our Father," our maker, almighty and eternal, ever-present, all-harmonious Spirit. We strive to get the realization of that hallowed and hallowing presence first; to realize that His kingdom is within. Then we express the desire that His will, infinite good, shall be accomplished in and through us, here in this material body, in this material world, just as it is perfectly done in the spiritual kingdom of absolute harmony and Truth. Following the petitions, the last third constitutes the acknowledgments, the thanksgivings: "For thy kingdom is a spiritual one: For thy power is infinite and inexhaustible: To thee be given all praise and gratitude throughout all eternity." The very essence of true prayer is realization. It is prayer itself: Realization—adoration—appeal—acknowledgment—communion: the pearl of great price, life's supreme privilege—speech with God!

In its last and simplest analysis however prayer is desire. Petition forms an integral part of every prayer; not of course the ignorant unspiritual effort to bend God to serve some external material need, which is its lower form; but the petitions that well up out of our deep need for His wisdom, power, and love. We are exhorted to petition Him: "Call unto

me and I will answer." "Ask, and it shall be given you." "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Prayer does bring results when the petition is right. But let us make our petitions large and worthy of His granting. Alas! too often we make our prayers depend upon the granting of small material requests. But the highest prayer is an act of adoration. We should not make supplication a substitute for devotion. Could we see the childishness, pettiness, and poverty of many of our petitions, we should often be ashamed. Neither should we be spasmodic, easily discouraged, or unwilling to await God's pleasure in answering. Let us rather be patient, persistent, and unceasingly eager in our importunities, for such prayer is answered.

Let us also strive to be genuine as well as reverent and obedient. Formal petitions are not prayers in the best and truest sense. Sometimes we have covetous desires that we ask God to satisfy. But our pious supplications addressed to the almighty ear do not disguise from Him the mean and selfish motives upon which we are asking His blessing. God reads our heart. In the recent national election the newspapers reported the gathering in one city of a large group of persons in an all-night session of prayer that President Roosevelt might not be re-elected. What benighted zeal! The Bible tells us that God is changeless as well as all-wise. How could such a petition be answered? To expect God to intervene thus and change events according to our ideas would be to make Him arbitrary. We must make our prayers intelligent and humbly dependent

upon the divine will if we would make them genuine and sincere.

But perhaps the principal reason why we do not make the most of this supreme privilege of prayer is because we do not love God enough. Lackadaisical desires do not prompt any importunate petitions; and we do not love supremely because we have never learned how. We have no actual comprehension of the meaning of recognized connection with divine power. We say, "How can I love something so intangible, so unknowable?" Well, love for God is not merely an emotion; it is something deeper and stronger, an obedience to duty, a hunger for righteousness, a desire for the infinite goodness, perfect peace, supreme joy, and ineffable beauty to be found in His presence. It wells up in the soul. That is love. When you love any one thus, you do not have to force yourself to seek them out or to talk to them. You do so eagerly, enjoyably. Love for God is an importunate desire for fellowship with Him, for communion with the spiritually unseen.

One of the most acute needs is a more vivid sense of the reality of this unseen power that we call God. For it is a reality, however little we may understand it, however dimly we may recognize it. We do not understand the force we call electricity, we only see its effects; but we learn how to manipulate it and turn it to our uses. I do not in the least understand radio. It is a vast mystery to me how a voice speaking in Australia can be plainly heard by my physical ears in the privacy of my home. Yet that it is possible I do not doubt. I have witnessed the demonstration. So with divine power, a spiritual

something infinitely more tenuous and more subtly forceful than either electricity or radio, a potent energy capable of healing me in every nerve and cell and fiber and tissue when I connect with it. How do we connect with it? Well, when we wish to connect with electricity for light, we press a button to turn on the current. We do the same when we want to connect with that higher force or power which is divine, to utilize the current of divine power—we pray. "Draw nigh to God, and he will draw nigh to you," the Bible tells us.

To find God in the common tasks of our everyday life, to draw strength and power from Him daily and hourly; to share His life consciously and willingly; to renew ourselves continually in body, mind, soul, and spirit by this life-giving communion; to become in Him the perfect image of a spiritual son of God—this it is which makes prayer life's supreme privilege and friendship with God the pearl of great price.

HEALING THOUGHT

I see myself as God sees me, perfect in mind and body.

PROSPERITY THOUGHT

What I image in mind is molded in omnipresent substance, and I behold plenty for everybody.

(Use from August 20 to September 19)

The Great Enemy

THIS IS THE NEW ORDER OF RACE THOUGHT: FROM BEING FEARFUL IT TURNS TO BEING CALM AND INTERESTED AND PRACTICAL . . . LIVE NOW, LOVE NOW, BE AND DO, SAY AND HAVE, TRUST GOD NOW

PART FIVE

BY STELLA L. TERRILL

IN THE CONCLUDING article of this series let us hastily review what we have before said about the nothingness of fear.

There is only one fear in all the world, the fear that God cannot or will not keep His promises. Yet those promises have been kept through the ages and are being kept today. Side by side may live two individuals, one of whom knows the nothingness of fear, plans his life and work on that basis, sweeps on to success, health, happiness, and a good life; while the other, fearful at every strange new condition, weeps, worries, and drags through life, pulling a load of fear behind him.

The individual fears God's promises will not be kept and that he will suffer and be defeated in the end, on three planes, physical, mental, and spiritual. Not alone for himself does the individual know fear but, through love of his children, for the race. In the last article we saw the nothingness of those race fears. Civilization marches on, marches

up, and every seeming obstacle is but a stepping-stone. Every great crisis in the struggle has resulted in lifting the race to a higher level.

In the last article we considered generally the physical and spiritual fears of the race. In this we shall turn to the mental race fears. We find at once that they are no different from the mental fears of the individual. They come from a feeling of inadequacy, a feeling of being alone to do battle in life without the aid of God. The individual as such and as part of the race has long feared the power of nature around him and felt helpless in the presence of strange and unpredictable things and affairs. He has feared nature in all her workings, wind, rain, sun, and shooting comet. In different ages he has feared them all, looking upon them as angry gods, as enemies to whom he must sacrifice or be destroyed. But as an individual and as a race he has grown up from that, and now uses the forces of nature, learning that they were indeed made for the benefit of man. But he has not yet accepted all his good; has not turned completely to God and ordered his life on the promise that it is "good."

The Psalmist wondered,

"What is man, that thou art mindful of him?
And the son of man . . ."

Humanity has always been loath to believe in its good fortune. People said, "You cannot go around the world in a boat, because it is flat, and you will fall off into space." That was a race thought. But Columbus, the individual, proved it otherwise. The race said, "You cannot fly. Man is doomed to spend his days moving on the earth's surface like all the

footed creatures." A few months ago, as I sat watching the thrilling performances in the air races at Los Angeles, I was reminded of the fact that the individual never has to wait for the race to catch up, but can soar to whatever heights he will.

Today we hear so much of the "good old days. The world has gone to the dogs now, and our children will never have a chance." We hear that big organizations hold the "money of the world in their hands, and there is no chance for initiative, no chance to create a fortune; we are just slaves of the big money holders." Even school teachers, who should know better, bemoan the lot of the students they send out into the business world, declaring that the "old order has changed." So it has. Thank God! Every change is for the better. Every change is a step up and on.

Does youth have a chance today? Are all the big things already done? Are there no "new worlds to conquer?" Well, there are the frontiers of scientific research, numerous branches of science the findings of which have always proved of benefit to the individual and the race. There are whole new worlds of fact to be discovered and put to use in the workaday world. Thousands of channels are now open for the keen-minded boy or girl who wants to do and is not afraid to start and then to keep it up.

There is always a place for a person who truly knows how to serve. Recently this truth was brought home to me when I heard four young men talking. Two worked in the same bank. One had hitchhiked from Kansas, and had arrived in Los Angeles

in his shirt sleeves with three cents in his pocket, and had applied for a job and got it. His fellow worker, coming from Indiana, had done the same thing; he had had a coat and two dollars, but no hat, besides being nearly barefooted when he arrived. The other two boys live near that bank and had tried repeatedly to get work there. To know the whole story you would have to hear them talk and see that the whole difference was their attitude toward life. The two successful boys never doubted; never once feared that there would not be a place for them. The two failures were not only afraid they never would get a job; they would let fear rule them in every major endeavor of life.

Any earnest student of metaphysics who applies the principles of Truth to his own life and watches it working out in the lives of others cannot fail to see the need of teachers in this field. The whole world is in a religious transition. Look at any nation in upheaval today and you find a throwing off of old hindering thoughts and customs and the acceptance of better new ones. A God of anger is everywhere giving way to a God of love. The political practice of shrewdness and trickery and maneuvering is giving way to ideas of fairness for all, of service to the people. The old order changes and a better one comes to take its place. On all fronts of the battle of civilization we find great strides being made today, ideas once tabooed being now accepted. Even the world of medicine and surgery is turning to Truth. Read Alexis Carrel's recent book "Man, the Unknown." Literally thousands of new avenues are open today that had not

been heard of a few years ago. Opportunities are present on every hand. "The harvest indeed is plenteous but the laborers are few." That has always been the condition: more work than willing, able, fearless, and intelligent workers.

The mental fears of the individual say, "I can't." The race fears say, "That is impossible," of every great stride forward, of every great invention and discovery that has come to bless humanity. The race is outgrowing the idea of limiting God. The younger people are taking for granted that there is no limit. The following is an illustration from life:

I recently took a ten-year-old girl to visit that marvel of science, the planetarium in Los Angeles, which attracts interested thousands. We heard the lecture on stars, comets, suns, moons, and were told that the astronomers know exactly what the night sky will look like a hundred thousand years from now, and what it looked like that far back. We saw thrown on the black dome above our heads an exact reproduction of the night sky at every hour of the night, and at different seasons of the year, and even the sky below the equator, including a view of the Southern Cross.

We went from that room to see the working mechanical models of the earth turning on its axis and also around the sun. We saw bits of metal and wood put together to show how the atoms are placed in different mineral compounds and many other exhibits, each more marvelous than the last, at least to me. The child took it all very calmly. I was disappointed, thinking it beyond her comprehension. But she put me right when I said, "Can you believe

it is so! Isn't it marvelous?" She looked surprised and said,

"No. It is only natural, like an airplane or a radio."

Modern children accept the marvels of this age as "natural," as belonging in the scheme of things. They in their turn will go searching for new marvels, but they will not so much doubt the results as their immediate and far-off ancestors did. The entire race is gradually losing all fear of the future.

I told the child about Halley's comet, and together we counted up the time when it should reappear. She has no fear of it. Her generation will not ring church bells nor say prayers to ward off the "evil" of the blazing comet. They will eagerly await its coming, and instead of fearing it, try to understand it, and may even, as time goes on, see if there is some way they can benefit by it. That is the new order of race thought: from being fearful it turns to being calm and interested and practical. But unless we are careful there are a thousand other fears just as harmful to those who entertain them, and from them we can protect our children by teaching them the nothingness of fear in any form. We are creatures of habit. Let us then learn habits of faith, gratitude, thankfulness in all its forms in order that we may the better teach them to our children.

Before closing this series on fear I want to give one illustration from life that covers all five points of fear as we have discussed them here.

Mr. Brown was a real-estate broker, owner of several large business buildings, a ranch, a fine

home, and a quantity of stocks, bonds, and cash in the bank. He had been born poor and built his large fortune honestly. He used to say—and truly, I am sure, for I knew him very well—that he never lied about his business in any way, nor would he allow his employees even slightly to misrepresent any situation in order to make a deal. If caught, they were "preached to," he said, about fear instead of dishonesty. When he had helped them overcome the fear that was back of dishonesty, there was no more incentive to be dishonest.

Before October, 1929, Mr. Brown was a prosperous, quiet, happy man, with time and a good word for all. Then came the "crash" and the depression that followed. One day in the following December I called on my friend in his office in a business way. He was curt and worried and seemed so changed that I remarked on it.

"Yes, I know," he said, looking unhappy. "I ought to get out of here. Everybody talking 'crash,' worried silly. Their thoughts are getting under my skin. The world has gone crazy. Some say a change is coming, revolution maybe. The country, if not the world, is in the ash can and hasn't found it out yet, but it will. An old order has passed away that never will come again."

There was an example of race fear. Mr. Brown had not come to fear for himself yet. He had money, a fortune still, though he had lost heavily. He still had the power, the knowledge, the past experience to earn another fortune. But fear had set in.

Several months later I saw Mr. Brown again. He looked so miserable that I said, "Why not close

shop, take a vacation, and stay at the ranch until you get hold of your emotions."

"Ought to," he sighed. "'Fraid to leave town; 'fraid I might miss a deal. I'm going under with the crowd. I'm afraid I won't be able to save a thing."

Eight months later he had not taken a vacation. He wasn't even going out to lunch, and was working half the night at the office. In fright and desperation he had accepted an offer that tied up his ranch but gave him no cash. He did not have to sell. He was "afraid if he didn't take that chance he never would get another offer so good." Of the deal he said, "I got no cash, but I don't blame them. They're afraid to let go of money. They might need it before they get any more."

Next he sold his big car, bought a smaller one, and though he could have paid cash for it he was afraid to do it; afraid he might need every dollar he could lay his hands on before the financial storm was over—and it had begun to look as though it never would be over.

He insisted upon giving up the beautiful home in which he and his wife had lived so happily and so long. No sooner had they taken an apartment than Mr. Brown began to fear that he had lost caste and would lose business and friends by "looking broke." It was only a step then to fearing his wife would no longer love him. She had loved him for many years; she tried in every way he suggested to economize, to help "stem the tide" (his pet phrase those days), but it did not help. The tide was within himself, and it was made of raging fear.

This man pictured the world of finance and

business as a great pageant of people and their possessions tumbling down like a swift river over a precipice to destruction. He talked of it, dreamed of it, and hurried to the office to talk some more. "The world is broke," he would moan white faced. "The United States owes more than—" quoting figures had become a game to prove that he and the world were broke together.

Did he finally fear hunger, extinction of the life spark? Yes. Was money fear back of it, as we have said was the case with so many physical fears? No. Back of it was the fear that God would not keep His promises. For of course that is what a money fear or any other fear is, in the last analysis. This man, having given the controls over to fear and having given all his power with it, drove himself relentlessly with this whip, finally turning to gambling in an effort to rebuild his losses. One day he said to me: "I am down to one thousand dollars—between me and hunger. I carry five hundred dollars in each shoe. I'm afraid to carry it in my pockets or put it in a bank." His wife had left him. He said, "I don't much blame her. Guess I got pretty crabby. I'm a failure, and she found it out."

To prove the nothingness of this man's fear, we must go on a bit further. Bill, one of the men who had worked for him in the "good old days," and who was only slightly younger than his employer, one day had been caught trying to "high-pressure" a client by means of disstatements. Mr. Brown had kindly and quietly "preached" to him in terms somewhat like this: "You are doing that, Bill, be-

cause you are afraid that if you do not make that deal, there will not be another in time to meet your needs. You are afraid and not actually dishonest."

Bill took it to heart, discovered the Truth teachings, and spent more time learning about his divine self than about the best buys in real estate. He set up in business for himself, and during the depression he has built a larger fortune than Mr. Brown ever had. Today Bill takes care of Mr. Brown, paying all his bills at the sanatorium where he is an inmate, a shell of a man with a clouded mind.

Are you worried today about money, food, shelter, trying to save, fearful of the future? Listen to God's promise, "Lo, I am with you always, even unto the end of the world."

Are you giving way to unhappiness now, trusting that in the future, if this or that can be brought about, you will be happy? All happiness is now. All unhappiness is future. Test it; see how many fears begin with "I am afraid I shall"—future. That is fear. Live now, love now, be and do, say and have, trust God now. The future will take care of itself.

In conclusion, let us see that this is a good world and that it is constantly growing better. The individual can do what he wills to do. He has the Christ power within him, if he will but call upon it. Individuals through time have proved that the individual is not held back by the many. The race follows leaders. But the individual may strike out for himself, now. It is your duty and your privilege to be a way-shower in Truth. Cast out fear. Live greatly.

Man is but at the threshold of an understanding of himself and of his God. Let us give thanks for our heritage and go forward, secure in the promises of God. Let us then acquit ourselves like true sons of God. Let us stop giving attributes to God that we would not want to possess and be responsible for as parents. We wish our children well, we protect them, we help them, we comfort them, we are willing even to die for them. We forget that our Father knows how to give good gifts.

The freedom and progress of the race lies in the freedom and progress of the individual. You who have a knowledge of Truth have an important work to do. The world needs such faith as yours. If your own faith is faint, develop it. No fear can stand in the face of faith. Arise and say, *"I know no fear. I trust God and His promises. They have kept life going on this earth since it began, and life is working toward perfection through the race and through me. Now I am free of fear. Now, confident and unafraid, I go joyously, gloriously ahead to health, happiness, and prosperity."*

(THE END)

And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—REVELATION

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 5, 1937

UNITY SUBJECT—*Requirements of the Divine Law.*

INTERNATIONAL SUBJECT—*God Requires Social Justice.*—Lev. 19:9-18, 32-37.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest.

10. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God.

11. Ye shall not steal; neither shall ye deal falsely, nor lie one to another.

12. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

13. Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.

14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind; but thou shalt fear thy God: I am Jehovah.

15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

17. Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.

18. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

32. Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.

33. And if a stranger sojourn with thee in your land, ye shall not do him wrong.

34. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.

35. Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.

37. And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*In all my relations I am guided by the divine ideal of perfection.*

The law of life derives its authority from the fact that it safeguards man's well-being. The divine law is not an arbitrary code of requirements, but finds its justification in the physical, mental, and moral constitution of man. Whatever advances his best interests as an individual or as a member of

the group is within the scope of the divine law. That law is the law of the I AM or principle of identity.

We interpret the divine law according to our understanding. As we may use the I AM to identify ourselves with what is true of us in appearance only but not true in any real sense, so we may fail to grasp the import of the law of God. We know that unselfishness is one of its requirements and that no one can be at his best until he overcomes the limitations of the self. Therefore we share what we have with our fellow men. Those who see that the divine law enables them to receive only in the measure in which they give, do not confine their gifts to their least valuable possessions but give generously. "He that soweth bountifully shall reap also bountifully," and through keeping the divine law one gains an awareness of one's place and part in the divine plan. When "the rich and the poor meet together" in mutual trust and sincere desire to do all they can for one another, the problems of poverty and inequality of effort will be solved together.

The commandment against stealing is another statement of the law of unselfishness. The unselfish man respects the rights and property of others and feels no desire to violate them. He deals fairly and honestly with others and expresses Truth in all his social relations.

He who keeps the divine law does not swear at all, for he knows that he has but to say yes or no, and it is done. Experience has taught him that overstatement is as injurious to him as understatement, and he keeps a just balance between his

thoughts and his words in order that he may realize the delight of working with the law instead of counter to it.

To be conscious of the universal beneficent Spirit indwelling is to have a keen appreciation of the rights of others and of one's duty to help them realize those rights. Given the opportunity, one ruled by the senses readily oppresses his neighbor and robs him of peace and contentment, if not of money and property. The least degree of spiritual consciousness gives one the desire to be a good neighbor and to extend help wherever there is an apparent need. One so moved is eager to discharge his obligations to those who have realized less of material abundance than he.

To take advantage of physical or mental handicaps apparent in others is foreign to the one who keeps the law. Instead he silently declares freedom for the handicapped and sees them as perfect sons of the Father. He thus judges rightly, since impartiality and impersonality are expressions of spiritual principle.

A talebearer is a lawbreaker within the meaning of the divine law. "Whatsoever things are of good report" occupy the attention of the law-abiding, for good reports are true reports, whereas evil is a tale that is told.

Since love is the fulfilling of the law, hatred, open or secret, is ruled out. To talk over differences in order to reach an understanding is always permissible, because it does away with silent criticism, the harboring of grudges, or the desire for revenge. Love in the heart however meets all these adverse

conditions and dissolves them.

Those who have kept the law successfully and through it demonstrated long life are entitled to our consideration and respect. To fear God is to see the law at work in all manifestation. This is the beginning of true knowledge. To love a stranger as oneself is to recognize the universal Spirit in all men and realize the unity of all life.

Under the law there can be no cheating. We can claim only what is ours by divine right, but we can claim no less. In all matters calling for judgment complete uprightness is the standard. We are to judge what is right of ourselves and of every one else. "I am Jehovah" is the divine law of each and every active son of God.

QUESTIONS

1. How can we tell whether law is divine or is merely a human conception of the divine?
2. What measure of unselfishness is required under the law?
3. Explain how we judge righteously.
4. What does love accomplish in us?
5. What do the words "I am Jehovah" signify to the individual law observer?

Lesson 11, September 12, 1937

UNITY SUBJECT—*Bringing Christ into the Life.*

INTERNATIONAL SUBJECT—*A Nation Needs Religious Homes.*—Deut. 6:4, 5; 11:18-25.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

18. Therefore shall ye lay up these my words in

your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

19. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

20. And thou shalt write them upon the door-posts of thy house, and upon thy gates;

21. That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

22. For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him;

23. Then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves.

24. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border.

25. There shall no man be able to stand before you: Jehovah your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

GOLDEN TEXT—

Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*I am at home both in the body and in the Lord through the power of the Christ mind.*

This lesson opens with one of the most important statements in the Bible, following it up

with the great commandment "Hear, O Israel: Jehovah our God is one Jehovah." Truth is universal. All created things combined form the universe, whose great law is attraction. In a physical sense attraction functions as gravity; in a personal sense, as interpreted by the natural man, as desire. In a spiritual sense it is love.

Man, the son of God (love), has power to attract to himself the things that he loves. Through fixing his thought on God he learns to know and love God and enters into a consciousness of power that he uses in every thought and act.

Divine love is much more than the exercise of the emotional nature (the heart). The deepest convictions of the soul find their outlet through it. The mightiest power is the power of love, for it is enduring as well as irresistible.

Heart and soul are the chief part of us. To be heart and soul in a movement is to be dedicated to it with all our thought, strength, devotion, and initiative. To give oneself heart and soul to the love of God is to make love the motive of life, the purpose underlying conduct (a sign upon your hand), and the nucleus of all thought (frontlets between your eyes).

To keep a law is to teach it to others by the best method, the power of example. Oral expression was once the chief way of teaching or declaring a truth that one wished to impart. Custom now accepts the proverb that "actions speak louder than words," although we cannot refrain from speaking also of the things that we have most at heart.

Before a family can have religion in the home

effectually the members of it must be at home with the thought of God as their unfailing resource, their ever-present help, the one substance, the one energy, the one Spirit of love, harmony, and good will. God must first be experienced in the heart before He can be felt in the home. As we "cleave unto him" in thought and feeling we gain a consciousness of Him that empowers us to drive out all less worthy thoughts and overcome undesirable habits. "Ye shall dispossess nations greater and mightier than yourselves."

H. Emilie Cady interprets verse 24 of today's lesson as meaning that every problem, when we stand firm with reference to it, shall yield up to us its difficulty or its secret. First we discipline the wilderness of our confused thoughts and through this effort gain the habit of thinking pure thoughts (Lebanon). Following up this gain we set our nervous system (the river Euphrates) in order, and when this is done we are equal to whatever comes. The transforming power of true thought is evident in the subconsciousness as well as the consciousness, and its effects stop short only with the deep unconscious mind or race thought. "The hinder sea shall be your border."

Jesus Christ demonstrated in His life and work the power of complete concentration when it is centered in spiritual Truth. His words "I and the Father are one" show how complete was His concentration, how perfect His keeping of the one great commandment. His statement "It is my Father that glorifieth me" is a recognition of the unfailing result of complete loyalty to Truth, a result that

follows in every case the keeping of the commandment, conditioned only by the measure of faithfulness involved. Personal considerations cannot stand before it. As we express the Truth of God it builds solid substance under our feet until we stand firm in our knowledge of the law of life. We are then at home with God in body, soul, and spirit, because our mind is centered in the Holy One, and mind is the key to consciousness. In the consciousness of universal harmony all things become possible and we enter into the dominion that was ours in the beginning.

QUESTIONS

1. What is the law to which all created things are subject? Explain how it applies to all spheres of life.
2. Interpret the first commandment from the viewpoint of love.
3. How is Truth taught most effectually?
4. What are the effects of complete concentration of the mind on spiritual truth? In whom are these effects exemplified?
5. Interpret the statement "Every place whereon the sole of your foot shall tread shall be yours."

Lesson 12, September 19, 1937

UNITY SUBJECT—*Practice in Keeping the Commandments.*

INTERNATIONAL SUBJECT—*Choices and Their Consequences in a Nation's Life.*—Deut. 11:8-12, 26-32.

8. Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it;

9. And that ye may prolong your days in the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

10. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;

11. But the land, whither ye go over to possess it, is a land of hills and valleys, *and* drinketh water of the rain of heaven,

12. A land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.

26. Behold, I set before you this day a blessing and a curse:

27. The blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day;

28. And the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29. And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal.

30. Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the oaks of Moreh?

31. For ye are to pass over the Jordan to go in to possess the land which Jehovah your God giveth you, and ye shall possess it, and dwell therein.

32. And ye shall observe to do all the statutes and the ordinances which I set before you this day.

GOLDEN TEXT—*Choose you this day whom ye will serve.*—Josh. 24:15.

SILENT PRAYER—*My choice is to keep the law*

of life and to hold fast to my course through the power of God within me.

The fact that we choose our course proves that we possess free will, since without choice there is no freedom. To arrive at a reasoned decision and abide by it without wavering, no matter what the circumstances, proves stability and maturity. Any one works to better advantage for having developed these traits. "Unto every one that hath shall be given, and he shall have abundance."

It takes strength of character to keep the Commandments, and keeping them develops more strength. In the first place it requires strength to choose the way of Truth, to give up the obvious way of externals, the material approach (Egypt), and "go in and possess the land" (substance of reality in the subconsciousness).

When we decide to give up the apparent for the real we need a rule of action to follow, as we need a road map in making a journey through country that is new to us. This rule of action is the first commandment. We are convinced that sustained quest of the real self will yield us rich rewards. The "land" or substance of Truth within us is "a land flowing with milk and honey," a source of satisfaction and delight that grows upon us as we become better acquainted with it. It is not like the realm of appearances in which one lives as an unquestioning holder of the race thought.

To live by appearances is easy. It is nothing more than drifting in the stream as a creature of habit. On the habit level we cultivate or develop

the thoughts accepted by the race mind, as the Egyptians for thousands of years have irrigated the valley of the Nile by working the pumping wheels with foot power.

Original thought, the real function of man, is not developed by routine methods but follows entirely new patterns. As the land of Canaan was diversified by hills and valleys in contrast to the flatness of Egypt, so the real or inner man is individual in his ideas and his manner of expressing them. As Canaan depended for its water supply on its annual rainfall rather than on the overflow of its rivers, so the real or Christ man depends for his inspiration on the water of life, the universal Spirit, which transcends man's intellectual comprehension and in this sense "cometh from above" and not from the stagnant pools of tradition or custom.

In a section of this country where love of the soil is deep and strong, citizens speak of their State as "God's country." The same thought appears in our lesson today in the verse "A land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year." But no land and no plot of ground is so dear to the heart of the Infinite as the mind of man, where the thoughts of the Infinite may find partial lodgment and comprehension. When we choose the real in preference to the apparent, we align ourselves with what is dear to the heart of Being and choose the blessing instead of the curse.

In one respect the fact that we have the power

to choose proves that we have free will. But we are under the necessity of choosing whether we shall obey the law or flout it. If we obey it we reap the resultant blessing. If we disobey we reap the negative reaction of the same law. There is no escaping the action of the divine law. We may elect to take it or leave it, but its consequences follow us in either case. The blessing that comes with obedience and the curse that follows disobedience stand out unmistakably, as though set on opposite mountain tops. The divine law is written into the necessities of man's nature and well-being; none need err through mistaking curse for blessing or vice versa.

As long as we acknowledge no responsibility for our thoughts or consider them of no consequence, we are not confronted with the necessity of choosing between Truth and error. In fact, such a state of mind leaves one scarcely aware of what Truth means. But once we are willing to meet the results of our thoughts face to face, we have already passed beyond the Jordan (flowing of judgment) and gained a teachable state of mind (Moreh). We are then able to choose where our service shall be and to abide by our choice of allegiance to Truth.

QUESTIONS

1. What is the "land" that we are to go in and possess?
2. Explain the comparison of the land of Egypt with the Promised Land.
3. Why are we under the necessity of choosing where we shall place our allegiance?
4. What are the consequences of keeping the divine law? Of disregarding it? Are these consequences easily discerned and distinguished?

Lesson 13, September 26, 1937

UNITY SUBJECT—*Heeding the Lesson of Experience.*

INTERNATIONAL SUBJECT—*God in the Making of a Nation.*—Deut. 8:11-20.

11. Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day:

12. Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14. Then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

15. Who led thee through the great and terrible wilderness, *wherein were* fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

16. Who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

17. And *lest* thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

18. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.

19. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20. As the nations that Jehovah maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God.

GOLDEN TEXT—*Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day.*—Deut. 8:11.

SILENT PRAYER—*I remember the law of life, and my experience of God is engraved on my heart.*

At heart every one wishes to abide by the law of his being so as to do the best possible for himself. To this end understanding and memory are needed as reinforcements of the will. It is easy enough to do right when we know just what the right is in any given situation and when we keep our purpose constantly in mind. The will however is apt to become dissociated from memory, and this weakens its action so that we are prone to lose sight of our purpose before we realize it and commit acts out of harmony with our intention.

Our religious thoughts and spiritual impulses (Children of Israel) should keep us always conscious of God, but such is not invariably the case. When we have declared the truth in our mind, body, and affairs, and demonstrated happiness, success, and abundance, we find it best to keep God in the foreground of our thought. Otherwise when our heart is uplifted over the result of our application of the law, we may become so preoccupied with success that we take credit to ourselves for what we have accomplished, forgetting the law that made the accomplishment possible.

Material good is a distraction rather than an aid to spiritual living and thinking. He who is financially successful and "lives well" may cease

from further effort and consider himself justified in taking life easy. To do this is to cherish the comparatively selfish ideal of the pursuit of happiness as a sufficient individual goal. This ideal never plays a considerable part in the purpose of the God-directed life.

As with the individual so with the nation. God consciousness is a gradual growth fostered by national leaders who possess this awareness and who work to develop it in a whole citizenship. When the World War ended every nation participating was intent on disclaiming responsibility for the conflict and on fixing the blame on the "enemy." The result was soon apparent in floods of misrepresentation and misstatement appearing in school textbooks. Now, after nearly twenty years have passed, French and German historians are starting a movement to strike all untruths about the war from their textbooks and to state the agreed facts in regard to the causes as well as the conduct of the war. Where they are unable to agree on the facts they agree to publish the two versions together in an appendix, for the reader or student to compare before forming his conclusion. Truth prevails as soon as passion and prejudice are abandoned and nations learn by experience that bearing false witness against a neighbor is both foolish and stupid.

To lead a company of people through a desert devoid of both food and water, without carrying reserve supplies and without loss of life from hunger or thirst, is a test of faith and a faith developer. Where material help fails man, he must depend on

spiritual help for his supply. In the midst of a desert and a flooded area alike one's personal resourcefulness is inadequate. The realization of how narrow are the limits of man's self-sufficiency in such circumstances arouses humility in the thoughtful person. Amid the floods of the Jordan or in a dry and thirsty land where there is no water we can but look to the universal Omnipresence for our supply.

Mentally man is in a desert when he is without ideas, world-weary, bored, disillusioned. Emotionally the enemy comes in like a flood when man is submerged under negative feeling for which there is no normal outlet. In either case he saves himself by remembering his connection with all power through the I AM, claiming a wealth of new and potent ideas in the one case and strong self-control and reasoned understanding in the other.

To forget or neglect to claim deliverance amid overwhelming odds through the one power that can deliver, is to succumb to defeat. Every individual and every nation faces such odds sooner or later. Happy is the nation or the individual that realizes the power of spiritual means to bring forth understanding of life where before was ignorance and groping; to give an intelligent grasp of hitherto baffling conditions and circumstances; to establish a background of stability and enduring values in place of the shifting sands of chance and change.

The man who hearkens "unto the voice of Jehovah" his God is secure. The nation that bases its domestic and foreign policies on right and justice is the nation that keeps its innate strength and

continues as a power in the world.

QUESTIONS

1. In keeping the way of life what help do we need with the will?
2. How do we avoid the temptation to let success spoil us when it is realized?
3. Explain how calamities and unforseen emergencies help one to develop humility and trust in God?
4. What makes a nation endure?

True Prayer

Not in the bended knee is prayer,
Or in the drooping head;
Nor is it in the humble mien,
The doubting phrases said.

In the still chamber of the breast,
In the calm faith that knows,
In the glad praise or thankfulness
That from a full heart flows,

In the denying of the wrong
That right may take its place
Is the true realizing prayer
That shall redeem the race.

—*Wright Field*

The Sheep of His Pasture

BY BLANCHE MACKEY

The Lord is the giver of all good. I am abundantly supplied.

I am resting and rejoicing in the certainty of fulfillment.

I am led into ways of prosperity and paths of peace.

I am restored to wholeness by my faith in the Lord's omnipresent life, supply, and mind.

I am expressing His ample provision every minute.

I am not fearful of any evil, for His love encircles me.

I am secure in His constant care.

I am conscious of the omnipresent supply of all good, already present, already bestowed, and already received.

I am obedient to His word in order that I may be a channel for the outward manifestation of His blessings.

I am a witness of His perfection, abundance, and completeness as I do the Lord's work in His name forever.

Silent UNITY

My spiritual discernment is quickened, and my eyes reflect the strength and clarity of Spirit.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

IT IS THE conclusion of the followers of Jesus Christ that a new and original interpretation of His teaching has sprung up in the last half century. The adherents of this new religion, for such it seems to be, claim that they have a revelation of Christianity that far transcends the old in spiritual understanding and power. The new religion makes Jesus a demonstrator of scientific mind laws that any industrious student can understand and apply as Jesus applied them. In addition to this the new Christianity elevates man to a realm in which seeming miracles of healing become possible to those who train their mind to think spiritually, carrying out the admonition of Paul "Be ye transformed by the renewing of your mind."

As all the physical science books have to be rewritten since the discovery that electricity is the mother of matter, so all books of a religious character that ignore psychology will have to be rewritten.

The new Christianity claims that Jesus Christ understood the real character of space and ether as taught by science and that it is the home of a great and mighty life and intelligence that brought man and the universe into manifestation.

Instead of fighting modern science the new Christianity welcomes its discoveries as proofs of the veritable existence of the kingdom of the heavens,

which Jesus taught so persistently.

Instead of going to heaven after death the new Christianity teaches that the kingdom of the heavens is a righteous state of mind and that one makes one's heaven here and now by the formative power of one's thought.

It is in this emphatic and constant emphasis of the formative power of thought that the new Christianity launches out into the deep. Instead of God's creating man with a mighty word fiat and arbitrarily following it up with vengeance and punishments, God is discerned to be a mind principle that requires the co-operation of its creations, because they are formed of it and in it and are so like it that there is virtual action and reaction between Creator and creation. This places the responsibility for conditions on both God and man. When we think and work in unity with the Father the results are universally good. When we work without reference to the inspiring Mind within, our work is usually unsatisfactory. "My Father worketh even until now, and I work," said Jesus.

Then the carping critic cries, "Your religion is psychology instead of Christianity." Our answer is that the new Christianity includes an understanding of psychology but does not stop with that excellent analysis of the mind but goes on to the highest point in mind's possibilities, unity with Spirit.

When it dawns upon man that he has within him that primal spirit spark of God, the living Word or Logos, and that through the word he can identify himself with the original Mind, he has the key to infinite soul unfoldment.

Even though a person does not at first have this higher revelation of his sonship and unity with creative Mind the assumption helps him to bring it to realization. Jesus developed in faith and power as He used His word. According to the text He did not know that He could do absent healing by the power of His word until the centurion suggested it.

Never dampen your faith or the faith of another in you. Jesus exalted faith to first place in His healing work. "Be of good cheer; thy faith hath made thee whole." "When they cast *thee* down, thou shalt say, *There is* lifting up," said Eliphaz to Job. If there is appearance of sickness or weakness, affirm with all your faith the Healing Thought.

If lack or financial stress of any kind tries to scare you with its vain boasting, as Goliath tried to scare David, fearlessly and swiftly speak the Prosperity Thought and slay the arrogant braggart.

HEALING THOUGHT

I am a tower of strength and stability in the realization that God is my health.

PROSPERITY THOUGHT

I am a tower of strength and stability in the realization that God is my unfailing resource.

(Use from September 20 to October 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM VERY grateful to you for your prayers in my time of stress. When my letter of appeal was sent to you some weeks ago an operation was imminent. My physician now finds conditions so much improved that an operation will not be necessary. You may discontinue the prayers, and may God bless you in your wonderful work.—*Mrs. J. A. E., Milwaukee, Wis.*

IT IS WITH a prayer of thanksgiving and praise that I inform you that I am completely restored to radiant health, body and soul. It is a blessed help you give to others, and I thank you for your co-operation and glorious service.—*Mrs. E. S., Kansas City, Mo.*

A SHORT WHILE ago I wrote to you for prayers for my baby, who was quite ill. Thanks to God and to you pneumonia was averted, and she is well on her way to complete recovery. I am so happy and grateful that words cannot express my appreciation. I am inclosing a love offering with my blessing.—*Mrs. R. B., Pueblo, Colo.*

OUR FIRST bank did much to get us in a happy and

prosperous frame of mind, but in using the second bank we have made rapid progress in spiritual growth and have been drawn closer to God. We feel the strength of Silent Unity's prayers and of the large group of Unity students and followers everywhere. It is an inspiring and strengthening experience to be able to join in prayer with so many of God's children each day. We are wishing rich blessings for you all in gratitude.—*C. N., Chicago, Ill.*

I HAVE SO much to be thankful for that I must write you about it. A week ago I wired you for prayers for my baby, who was very ill. As soon as I had sent the wire I felt a great peace come over me. The baby fell asleep, and so did I, for I had been up for many nights. When he woke his temperature was normal and he was fine. Thank you and bless you for your help.—*T. D., Oakland, Calif.*

I ASKED YOUR prayers for my little granddaughter C——. She was taken ill with pneumonia. The doctor said we must take her to the hospital. We telegraphed to Silent Unity, and in two hours the doctor was amazed at the change for the better. I knew that God had heard our prayers. She is now strong and well again. I have read of such demonstrations and now I have seen it. My love and gratitude goes out to Silent Unity for its prayers. May God bless you always.—*S. H., Spokane, Wash.*

IT HAS JUST been a short time since I wrote you for prayers for my daughter J——, who had been ill for about eight weeks. She is now entirely recovered and about the house as usual. Words cannot begin to express my thanks to Silent Unity. Your teachings are

the greatest thing ever to come into my life. May God bless you in the great work you are doing. You may discontinue your prayers for my daughter.—*M. S., Niangua, Mo.*

Filled with Plenty

I AM HAPPY to inform you that I have secured a wonderful position. Words are inadequate to express my gratitude for your help. My position far surpasses anything I had hoped for, which proves indeed that God is our help.—*A. O., Los Angeles, Calif.*

I MUST tell you of the wonderful prosperity demonstration that has come to me. I have been offered a fine new position, and my heart is so filled with gratitude that I could sing for joy. You have helped me through your teachings to see things in their true light. My earnest prayer is that I may grow in understanding. Thank you for your wonderful help.—*M. J., Rockford, Ill.*

WE ARE praising God and Unity daily. We have rented all our apartments and we are very happy. All around us are apartments unrented, yet ours are filled. We are eternally grateful.—*C. R., Boulder, Colo.*

I HAVE had wonderful blessings come into my life since I wrote to you. The day I received your letter I received a check from a friend that was sufficient to pay my rent and to purchase some needed things for myself. Since then I have received notice of my success in recent examinations, and last week I was of-

fered an opportunity for new work with higher wages. I start my work tomorrow. Words cannot express my gratitude to God and Unity for these blessings. My richest blessings to you.—*Mrs. A. M. S., Edmonton, Alta., Canada.*

He Shall Have Abundance

THE USE of the prosperity bank drill has filled me with a consciousness of God's ever-present help, and I find that I am relying more on God than on my salary, which seems to go further now. I thank you for your kind helpfulness. It means much to me, and I pray that God's richest blessings may be on your work.—*J. M. H., New Orleans, La.*

I WOULD like another bank. Ever since we have used the prosperity bank drill my husband's business has improved. We thank God and Unity for our increased prosperity.—*Mrs. B. L. F., Pittsburgh, Pa.*

THE PROSPERITY bank drill has increased my prosperity beyond all expectation. I thank God, and may He bless you all. My understanding is broadening every day, and I find life more interesting and happier because of my knowledge of Truth.—*Mrs. N. N., Los Angeles, Calif.*

THROUGH THE use of the prosperity bank drill God has sent me more blessings than I can ever tell you about. I have a better understanding of Truth, and God's light is bringing me increasing joy and perfection. Through His divine direction my finances have greatly improved. My money goes much further in every way. If we but open our heart the abundance

of God pours into our life increasingly. I ask God's blessing upon each and every one of you at Unity. —*Mrs. L. E., Chu Chua, B. C., Canada.*

Search the Scriptures

SINCE the first correspondence course lesson began coming about one and one-half years ago in reality I have been born again. My prayer is that every one having difficulty in demonstrating Truth will take up the study of Being as presented through the correspondence course. It seemed almost impossible for me to understand the spiritual side of Being until I took up the subject seriously by a prayerful study of my lessons.—*C. C. R., San Antonio, Tex.*

YOUR INSTRUCTIONS as well as your letters are very helpful and inspiring, and in this correspondence course I feel that I am gaining much in knowledge and understanding. Your interpretation of the teachings of Jesus opens up a new world to me. Life has a new meaning, and my constant prayer is that the divine idea may be manifest in my life.—*M. J. C., Solon Springs, Wis.*

My Help Cometh from Jehovah

Weekly Unity is very valuable to me, and I like to share it with others. I never throw one of my copies away, but pass them along to those who have never heard of this little magazine—often it means a subscription.—*Mrs. B. O. H., New Berlin, Nebr.*

THE *Metaphysical Bible Dictionary* about which I wrote to you came this morning. It is beautiful in all

its appointments. I am sure that the lady for whom it was ordered will be as delighted with it as I am.

Inclosed find my check for ten dollars, and please send me another copy for my own use.—*A. L. M., Kalamazoo, Mich.*

Free from Care

SOME TIME ago I asked you to pray that my husband might give up drinking. I am very happy to ask you to discontinue your help, as he is himself again and is wonderful to us. I cannot begin to find words to express my appreciation of all you have done for me.—*Mrs. C. B., Cincinnati, Ohio.*

DURING the five years of our married life we lost everything because of my husband's excessive drinking. The day your letter was mailed to me he secured a good job. He has ceased to drink, and I have put away the thought that he ever did. Your blessed ministry has brought me many blessings, and I see God everywhere. I pray that God may continue to bless you for your wonderful help to others.—*Mrs. C. L. C., Dallas Tex.*

Love One Another

YOUR TEACHINGS have given me strength and courage to bring about a condition of harmony and peace in my home. I am very grateful for your help. Thank God for Unity.—*J. M., Batesville, Miss.*

THE INHARMONY in my home has been replaced by peace, a condition that I have been praying for for years. The change came so gradually and naturally

that I can hardly realize it. I find myself groping for words to express my appreciation. My heart is filled with gratitude and thanksgiving.—*Mrs. G. P., Fairfield, Calif.*

He Is My Refuge

I CANNOT begin to tell you how much your lessons and *Weekly Unity* have meant to me. After months of sickness and adversity I can say that my study of Truth has been more helpful than any other thing that has ever come into my life. God bless you and your wonderful work.—*Mrs. M. M. W., Choteau, Mont.*

I MUST TELL you of the many blessings we have received through your prayers. My husband has regained his health, my mother is cheerful and looks better than she has for years, and we have sold our home at a very good price. We feel that we are receiving spiritual guidance every step of the way. We are truly thankful to you for your wonderful help. —*Mrs. H. A. E., Santa Barbara, Calif.*

Unto Us a Child

MY LITTLE daughter was born several weeks ago. I was in the delivery room only fifty minutes. It was truly a harmonious experience for me and for the baby. She weighed nine pounds and eleven ounces and is perfect in every way. My heart is overflowing with love and gratitude to you, for I attribute the perfect condition of myself and baby to the work that you have been doing for me. It is indeed an in-

valuable service you render to humanity. Thank you and God bless you.—*Mrs. W. J., Newark, Del.*

His Truth Is a Shield

I WANT TO tell you of a demonstration that I made. During my last two absences from the house two pieces of jewelry were lost. Suspicion centered on my personal maid. But I held to the God idea *"Nothing is lost in Spirit,"* and within twenty-four hours they were found in the most unexpected places. I am grateful.—*A. M. P., Bangkok, Siam.*

I WROTE TO you a while back for prayers for safety for my mother and myself on a trip to Washington. I am now writing to you to thank you very much, as we arrived in Washington all right. I could feel the Lord's presence all along the way.—*Mrs. J. B., Cleveland, Ohio.*

Father, I Thank Thee

I AM VERY GRATEFUL for the good I am receiving from my study of Unity teachings, and I deeply appreciate the excellent results obtained whenever I call upon you for help.—*A. S., New York City.*

I CANNOT BEGIN to tell you how much I enjoy my association with you through your inspiring letters and all your kind prayers. Since I started to follow your teachings I find my whole life changed to one of most satisfying peace of mind and affairs. My faith has been rewarded and nothing is capable of disturbing me. I wish you and your work every blessing and success.—*M. C. C., Athol, Mass.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

How can I master my thoughts and be free from being troubled about other persons?—*Question answered by Silent Unity.*

You can become master of your thoughts, your body, and your world by letting the Spirit of Christ have dominion and mastery. You can serve Christ best by expressing His innate qualities of good, among which love, joy, and peace are paramount. Hold to the idea of Christ as the only presence and power in your life, and you will be surprised to see how quickly and easily all things will work in harmony for your highest good.

In realizing that Christ is the only power you know that He is daily renewing your mind and body. Thus you become humble by waiting upon Him to supply the ideas that meet your every requirement. You will not become troubled by the apparent burdens of others, if you will keep your vision stayed upon the Christ mastery and dominion. Rather you will be an inspiration to every one you meet, and you can help others to rejoice in the realization that Christ is constantly blessing them.

Look up and be steadfast in acknowledging Christ as the power that gives you mental strength, rebuilds your thoughts, and gives you freedom and

self-mastery. Through "Christ in you, the hope of glory," all things are well done.

Silent Unity has declared that I am healed, and wrote it in so many words. Yet I have made little progress on the road to health. I do not understand why I am not well. Will you help me?—*Question answered by Silent Unity.*

It is a joy for us to know that you are so interested in getting a workable understanding of Truth. We are faithfully giving you our ministry of prayer every day, and we know that the Father hears us and answers us. He also hears you and answers you according to His promise: "Before they call, I will answer; and while they are yet speaking, I will hear."

All the workings of Spirit are not grasped at once by the mind of man, but if we walk in faith, we need not be concerned about the understanding of the work. You mention in your letter the fact that we do not claim to do the work of healing. That is true. We of our personal selves—the human part of us—have no right to take unto ourselves this honor. We, even as Jesus Christ, must admit that it is the Father within us and within you, dear friend, that does the healing. We can help those who come to us for healing by letting the Spirit within us call forth the Spirit within them, by having faith that God is in each of us, and by believing in God's promises that He will come and heal.

Please continue to use the prayer we sent you. We are with you, declaring that the healing work is

done. Even though it may not be manifest, we know that it is done and that it will become manifest as you recognize the inner perfection of Spirit. Do not be impatient with God or with yourself. All is well and you shall yet rejoice to know your perfection.

Last winter I fell four times in one month. After the third fall I wondered if some evil entity could be trying to bring me into adversity or if my horoscope could cause so many falls. Will you tell me what you think about it? —*Question answered by Silent Unity.*

There is a very definite and actual protection afforded every one who abides in the consciousness of the presence of God. Danger cannot threaten, accidents cannot happen, and illness can have no place. Nothing can in any wise hurt you if you faithfully and devoutly live as in the very presence of God, asking Him for every guidance, turning to Him in deep sincerity in every need. There is a real wall thrown about you, and though it is invisible it is nevertheless a positive barrier to all unpleasant experiences.

We do not believe in any omens that may seem to forecast one's future. There is no astrological influence that cannot be annulled and utterly broken, and one of the first steps toward breaking such an influence is to recognize that you are always free to choose your own course of life. The only horoscope that prophetically demands fulfillment is the horoscope of your divine freedom and perfection. Sooner or later this must be made manifest.

A Magazine Chat

With the arrival of fall days one feels the urge to do more reading—not merely for entertainment but for self-advancement. As a reader of *Unity* magazine, you know what it has to offer; but are you acquainted with the other Unity periodicals? Let's glance through the September numbers and see what looks interesting!

In *Unity Daily Word* you will find an article by a guest editor, Dr. Ernest C. Wilson, under the head of "Now Are We the Sons of God." Doesn't it seem strange that in the face of this definite statement in the Bible Christian people have long considered it their duty to abase themselves as worms of the dust? Divine sonship, its privileges and responsibilities, is the theme of Doctor Wilson's discussion.

"What Religion Means to Me" is a series of articles now running in *Progress,* each article being contributed by a different writer. Ruth E. Riley is the author of the one in the September number. Her home is on a farm. She and her husband enjoy taking care of the animals that trustingly look to them for food and shelter, and she feels that their love for these "lesser children" typifies the infinitely greater love that God has for us. She beautifully describes religion as a soft, warm cloak of faith.

Clarence Edwin Flynn has written an article for *Good Business* called "God's Law of Prosperity," in which he lists four simple rules for making contact with the abundant good that God undoubtedly intended each of us to have. He concludes his article by saying: "Under God's law of prosperity there would be no inflations and no depressions, no idle rich and no pitiful poor."

Jesus used simple, homely illustrations to teach mighty truths to His followers. He likened the kingdom of heaven to the leaven in bread, and He spoke of the power of faith as small as a grain of mustard seed. From the standpoint of these two similes, Eleanor Hunter has written for *Weekly Unity* an article called "The Leaven," in which she shows how the power of God working in us and acted upon by our own faith can transform every condition of our life and affairs.

Boys and girls will enjoy the doings of the Spartan Gang as related by Curtis Haseltine in the September number of *Wee Wisdom.* School starts, and right away the gang begins collecting papers to help pay for new playground equipment. What an adventure they have at the Hanlevy place, a gloomy house surrounded by a thick grove of trees and guarded by two police dogs! The title of this story is "A Worth-While Visit," so it looks as if the Spartans come out with flying colors. A helpful lesson is tucked into this interesting story.

TIME TO PLAN YOUR FALL STUDY

Fall days invariably stir one's ambition to study. If you want to take up something that will bring you rich returns in peace, health, happiness, and success, decide now to study Truth in a systematic way. You can do this right in your own home by enrolling for the Unity correspondence school course. This course will help you to develop your reasoning power, to enrich your understanding, to organize your thought forces, and to establish harmony in your life and affairs. You will have the individual attention of a teacher at Unity headquarters, and your progress will depend upon your own interest and efforts. Just drop a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo., and ask for a folder giving full information about the home study course.

TWENTY-SEVEN YEARS OF SERVICE

On July 4, 1910, the department of Silent-70 was organized, and since that time its work has been gradually extended until it now ministers to institutions in all parts of the world. To a prison in Honolulu, to a mission in far-off Syria, to Pitcairn Island in the South Pacific, and to other remote corners of the globe goes Unity literature, sent out free of charge by the department of Silent-70.

Prisons, state hospitals, industrial homes, libraries, homes and schools for the blind, CCC camps, and other groups are the recipients of Unity litera-

ture, with its message of light. Prison work is perhaps the largest unit of Silent-70's ministry, and many are the letters of gratitude that come to Silent-70 from the unfortunate ones who spend their days in confinement. Not the least of Silent-70's work is its service to the blind. *Unity Daily Word* is published in Braille and furnished free to those who can read grade 1½.

Silent-70 is the missionary department of Unity School, and its work is supported by love offerings, for every one of which the department is deeply grateful.

LAST TERM OF SCHOOL

Another successful year of the Unity Training School is drawing to a close, the final term beginning August 30 and closing September 24. This is a delightful time to be at Unity Farm, and the courses offered are among the best of the whole summer schedule. Two guest teachers, Ocoa Moore, of Orlando, Florida, and Mary E. Wessel, of Bozeman, Montana, will have classes during this term. Teachers from Unity headquarters are Charles and Cora Fillmore, Ernest C. Wilson, Francis J. Gable, Celia C. Ayers, and George E. Carpenter. Plan to enroll for instruction during this last term. Send your enrollment to Unity Training School, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith M. Reynolds (LT) Unity Home of Truth, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT)

Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E
Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow
Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St Joseph—Rex Morgan, Unity, 12th and Felix
St Louis—Fred and Hilda Eilers, S. S. Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel
Bozeman—Mary Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity Cen, Y M C A
Great Falls—Vivian Huhn, Unity, Dunn blk
Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, 11 Greenridge

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—Garnett January, Unity, 80 W Starr
Dayton—Ethel Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—Marion Lance, Unity, 811

N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, Walton hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin

Houston—Lilian Brass, Unity, Milam bldg

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Edmonton—Annie Popple, Unity, Empire blk

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 36-37 Upper Thames E. C. 4; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel

Berkeley—Christian Meta, 1176 Colusa

Burlingame—Meta Cen, 217 Primrose

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 Cherokee

Los Angeles—Christian Unity, 611 S Kingsley Drive; Church of Divine Healing, 1648 W Adams; Anna McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams; Uana Walters, 1419 W Jefferson; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Truth Cen, 1415 27th

San Diego—Unity, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp

San Jose—Christian Assb, 72 N 5th & 1305 Lincola; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club

Jacksonville—Unity Cen (col), 804 Pippin

Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 104 E 51 st; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Flint—Unity Cl, Dresden hotel

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, 29 W 6th

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Sieman, Steinway Hall

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Occult Studio, Industries bldg

Lima—Unity Cl, Central bldg

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity Cl (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center of Christianity, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, 7 Mitchell block

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

New Readers for Progress

"Twice as many readers for Progress!" This is the slogan that the *Progress* editors have adopted for the month of September. They have prepared a special introductory number for new subscribers and have put into it a wealth of honest, straightforward ideas that will help each reader in his search for health, happiness, and prosperity, regardless of age, creed, sex, or background.

If you are not a reader of *Progress,* get acquainted with it this month. If you already receive it, give some friend an introduction to it with a year's subscription starting in September. *Progress* is $1 a year.

The Way to Good Health

Health is a gift of God and every one desires to have this gift, but many persons seem unable to attain it. On page 92 of *Letters of Myrtle Fillmore* you will find an explanation of inharmony in the body and directions for overcoming it. During her long ministry Myrtle Fillmore corresponded with many persons who had health problems that she helped them to overcome. Excerpts from her letters have been put into this book, and they will be equally helpful to you.

Thoughts Take Form

"All things connected with your life are the results of your own thought, or of the race thought," says Charles Fillmore in his booklet *Directions for Beginners.* If you are not convinced of this, try thinking and saying constantly, *"I am well; I have plenty; I am at peace with all men,"* and see what effect the use of these positive affirmations have on your life. Charles Fillmore wrote this booklet to help you direct your thinking and establish harmony in your mind, body, and affairs, and you will be richly rewarded for your study of it.

Back to the Schoolroom

Soon the school bell will be calling boys and girls back to another year of study and advancement. Teachers will be using every means to insure a happy, well-ordered classroom and playground. A magazine that more and more teachers are coming to rely upon for both its constructive material and its wholesome influence is *Wee Wisdom*. A teacher in Bermuda says: *"Wee Wisdom has been a source of help and inspiration not only to me but to other teachers, and the children enjoy the stories, songs, poems, and so forth so much that I feel I would be doing them a great injustice if I did not continue to subscribe for it."*

A magazine that is so helpful to a group of children is even more valuable to the individual child. It teaches him lessons in courage, obedience, honesty, self-control, and other essential traits that make for happy, upright living. See that your child has the help of *Wee Wisdom* during the coming school year. It is $1 a year.

If You Are Not Happy

Every one is seeking happiness, and those who are not happy are likely to blame other persons or certain conditions for it. In his book *Working with God* Gardner Hunting says: "Every human being carries around with him an unworked mine in which lie all the happiness, all the well-being, all the pleasure that he will ever get." Then he gives a simple formula for finding happiness. Turn to page 73 and study this formula. It is one that you can easily follow.

"Thy Servant Heareth"

In "Finding the Christ," the first chapter of H. Emilie Cady's book *Miscellaneous Writings*, you will find these words: "All the blessings promised in the 28th chapter of Deuteronomy are to those who 'listen diligently to the voice of the Lord thy God.' " Doctor Cady emphasizes the importance of listening to and obeying the instructions of the inner voice. "Finding the Christ" is a chapter so rich in help that it alone is worth the price of the book.

Where the Seed Fell

A twelve-year-old girl who wanted to give something to the Master's work was led to write down several Scripture verses on slips of paper and drop them here and there in the hope that they would be

picked up by persons who needed their help. How she brought new courage and inspiration to several, among them her own father and mother, is told in the chapter "Where the Seed Fell," a story in Evelyn Whitell's book *Lovingly in the Hands of the Father*. This is a book of stories—true ones—in which men and women from various walks of life make actual demonstrations of Truth.

The Power of Real Faith

The mustard seed is one of the smallest of seeds, yet Jesus said that faith as a grain of mustard seed could cause a mountain to be removed. In a section on "Prayer," in the *Book of Silent Prayer* Charles Fillmore talks about real faith and its power to triumph over seemingly insurmountable obstacles. This booklet also gives appropriate prayers for many different occasions, besides favorite Bible passages.

Books for Children

Give a child an amusing storybook and you keep him occupied for hours. Give him a book that has a helpful lesson tucked into the story, and you not only entertain him but show him the value of right thinking and right acting. Of this latter kind Unity has three books for children. *White Stockings and Other Tales* has three fascinating stories for children six to ten years old; *The Four-Leafed Clover* and *How Jimmy Came Through* are for boys and girls ten years old and older. These books make nice gifts for children. They have attractive covers, large type, and many illustrations.

Braille Copies to New Readers

During the past year about four hundred new subscriptions for *Unity Daily Word* in Braille (grade 1½) have increased the number of monthly copies to almost two thousand. These copies are passed from one reader to another, hence many more than this number actually receive the benefit of *Unity Daily Word* in Braille. No charge is made for these subscriptions. The cost is almost entirely met by love offerings from those who in gratitude for their good sight wish to bless others less fortunate.

A Sermon in Every Line

A Unity center leader in New Orleans sent this interesting comment on Ernest C.

Wilson's new booklet *The Protecting Presence:* "We down here particularly like *The Protecting Presence,* by Ernest C. Wilson. A student in our colored class gave a copy to her preacher for Easter. The next week he gave a sermon on it, and the last I heard he was still preaching from it, taking it a line at a time." It is true that *The Protecting Presence* holds many a sermon in its rich interpretation of the 91st Psalm, which Doctor Wilson calls "The Psalm of Golden Promises."

Use Your Imagination

Do you want to change your work, your income, or even your entire life? In "Our Power to Create," an article to be published in the October issue of *Unity,* Ellen Reynolds tells you that your imagination is the dynamic tool with which you can rebuild your life. She goes on to explain the working of this power and gives you five rules for putting your imagination to work to get results. Doctor Reynolds, formerly an instructor at the University of Chicago, presents a piece of clear and forceful thinking in this article. Share it with some friend or, better still, send him a year's subscription beginning with the October number. *Unity* is $1 a year.

Approaching the Presence

When Moses stood before the burning bush knowing that he was in the presence of God, do you imagine that he felt any tendency to be inert, to fall asleep? Yet many persons find it hard to keep awake when they try to enter the silence, forgetting that in the stillness they are approaching the presence of divinity. E. V. Ingraham discusses this tendency on pages 14, 15, and 16 of his booklet *The Silence,* and shows how to overcome it.

Do You Need Help of Any Kind?

Ask Silent Unity to pray with you. A group of more than eighty workers will lovingly respond to your call, praying with you in the name of the One who promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

The greater works of Jesus Christ are being carried on. Thousands are benefiting. Healings are taking place in ever-increasing numbers. Lives are being transformed, employment found, and daily needs supplied through prayer. Silent Unity will be happy to pray with you.

UNITY BOOKS AND BOOKLETS

For Beginners	Directions for Beginners	$ .25
	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	Lessons in Truth—flexible $2; cloth	1.00
	Lessons in Truth—*French, Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore—flexible $2; cloth	1.00
	Lovingly in the Hands of the Father—flexible $2; cloth	1.00
	Master Class Lessons—flexible $2; cloth	1.00
	Miscellaneous Writings—flexible $2; cloth	1.00
	Miscellaneous Writings—*Italian, French, German*	.75
	Unity's Statement of Faith	.10
	Working with God—flexible $2; cloth	1.00
On Healing	Christian Healing—flexible $2; *English* or *German* cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D.—flexible $2; cloth	1.00
	*You Can Be Healed—flexible $2; cloth	1.00
For the Home	Meatless Meals—cloth	1.00
	Science of Food and Cookery, The—cloth	2.50
	*You and Your Child—flexible $2; cloth	1.00
Inspirational	Christ Way of Living, The—*German*, $.75; *English*	.50
	Finding the Christ—*German, Swedish, English*	.25
	Inner Vision	.50
	Mightier than Circumstance—flexible $2; cloth	1.00
	Open Doors—flexible $2; cloth	1.00
	*Prosperity—flexible $2; cloth	1.00
	The Silence	.50
Devotional	All Things Made New—cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	*Have We Lived Before?—flexible $2; cloth	1.00
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis—flexible $2; cloth	1.00
	Truth in Song	.50
	Unity Song Selections—cloth	1.00
For Advanced Study	*Christ Enthroned in Man—flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth—flexible $2; cloth	1.00
	Twelve Powers of Man, The—flexible $2; cloth	1.00
	Usable Truth—flexible $2; cloth	1.00
	What Are You?—*German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	White Stockings and Other Tales	.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Keep thinking about it . . .

When Sir Isaac Newton was asked how he discovered the law of gravity, he replied:

"By always thinking about it."

His plan holds a lesson for Prosperity Bank users. Keep thinking about abundance instead of lack, and thus take the first step toward making your demonstration of prosperity.

The Prosperity Bank drill will help you to think and speak always in terms of plenty. Send for a Bank and use the daily prayer to develop a rich consciousness, which is the starting point of prosperity. Practice the drill for seven weeks as you save a little each day for the purpose of sharing UNITY with friends. Silent Unity will join you in prayer for your prosperity.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will save $3 in it for a year's subscription for UNITY to be sent at once to each of these friends:

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

My name .....
Street .....
City and State .....

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SEPTEMBER 13-19

These dates mark a period that can mean much to you—new spiritual awakening—new ideas—new inspiration—self-improvement. This is the time for the annual observance of

"Lessons in Truth" Week

Each year Unity students all over the world observe this week of intensive study of LESSONS IN TRUTH, by H. Emilie Cady. From Charles Fillmore to the newest worker the personnel at Unity headquarters join in its study also, and each year it means more and more to those who take part in it.

Will You Join Us?

There is no set method of study to follow. Use the one that brings you the best results. Let your idea be both to give and to receive a blessing. Have your copy of LESSONS IN TRUTH ready. If you do not have this book, there is still time to send for it. In cloth binding it is priced at $1; in flexible at $2.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue - Kansas City, Missouri

He Hath Showed Thee

BY GRACE NOLL CROWELL

"He hath showed thee, O man, what is good";
He marked a plain path for your eyes to see;
He speaks a tongue that can be understood,
Saying: "What doth the Lord God require of thee,
But to do justly, and to love mercy, and to walk
Humbly with thy God?" O man, today
How plainly the Lord God has marked the way!

How simply He directs us as we go:
"Do justly, and love mercy." Down the land
How beautiful are the traveled roads they go
Who unquestioningly follow His command!
No pomp, no blazing splendor He requires.
Be just, be kind, as you tread the old earth's sod,
And as He bids, "walk humbly with thy God."
O man, what does the Lord require of thee
Other than justice, mercy, and humility?